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In Bucolicos Graecos coniecturarum pentas.

Theocrit. 5, 28.

ὅστις νικασεῖν τὸν πλατίον ὥς τὸ πεποιθή,
σφαῖξ βομβέων τέττιγος ἐναντίον.

Ita editiones habent novissimae; in prioribus erat *πεποιθεις*, id quod codicum aliquot non vilium consensu firmatur haud mediocriter. Scribamus ergo *πεποιθής*, quod verbum quum ad enuntiationem primariam et secundariam aequè pertineat, non tamen utrique aut certe primariae, sed uni accommodatum est secundariae; neque hoc ab poetarum usu plane abhorret ut patebit Theognidem conferenti v. 541 seq. Bekk. *δειμαίνω μὴ τήνδε πόλιν, Πολυναιΐδη, ἔβρις*

ἦπερ Κενταύρους ὠμοφάγους ὄλεσεν.

vide ibi Schaeferum p. 42.

Bion. 2, 7 et 31. Multifariam corruptum est Bionis carmen secundum multisque coniecturis a viris doctis tentatum, novissime ab Hermannō, cuius tamen rationes non ubique satisfaciunt. Velut quum v. 7

πῶς παῖς ἔσσαιτο φᾶρος, ὅπως δ' ἐψεύσαιτο μορφάν
illud *φᾶρος* nude positum vix possit vestem muliebrem denotare, sed plerumque significet virilem, scribi ille iussit: *πῶς νόθον ἔσσαιτο φᾶρος*. Ego facilius et ad rem accommodatius corrigi posse puto: *πῶς παῖς ἔσσαιτ' ἄφαρος κ. τ. λ.* „quomodo vestitus erat ita ut sine himatio esset“, quo prolepseos genere nihil est frequentius. Servavit vocem Hesychius p. 636 Alb.: *ἄφαροι. ἀνίματοι (?)*, *ἀνένδυτοι*.

Ultimum eiusdem carminis frustulum tale est:

ἃ δὲ πονηρὰ

νύσσα γὰρ δολία με κακῶς ἀπὸ σεῖο μερίσδει,
ubi Hermannus auctor est ut scribatur: *νύσσα χροὸς δολία κ. τ. λ.* Verum tametsi in novanda verborum significatione multum sibi licere Bion et Moschus putabant, vehementer tamen dubito num *parietem* ille idque eo quo putant vocabulo dicere voluerit. Imo scripsisse Bion videtur:

ἃ δὲ ποιηρὰ

νὺξ ἄφαρ ἃ δολία με κακῶς ἀπὸ σεῖο μερίσδει.

Αφαρ significat *continuo* ut *Iliad.* 23, 375, et *δολία νύξ*; est etiam apud Tryphiodor. 29, sed paulo ibi aptius positum quam nostro in loco, ubi praestare videtur ἃ δολιχά, ut *Odyss.* 23, 243.

Mosch. 3, 38 seq.

οὐδὲ τόσον ποκ' ἄεισεν ἐνὶ σκοπέλοισιν ἀηδών,
οὐδὲ τόσον θρήνησεν ἀν' ὥρεα μακρὰ χελιδών.

Miratos mecum arbitror historiae naturalis peritos lusciniā cantantem ἐνὶ σκοπέλοισιν, quae, ut est apud Sophoclem, *μινύρεται θαμίζουσα μάλιστ' ἀηδὼν χλωραῖς ὑπὸ βάσαις*. Errasse autem ea ratione bucolicum poetam quum parum verisimile sit, librariorum mihi videor, non poetam castigare, dum ita scribendum dico duabus transpositis vocibus:

οὐδὲ τόσον ποκ' ἄεισεν ἐνὶ σκοπέλοισι χελιδών,
οὐδὲ τόσον θρήνησεν ἀν' ὥρεα μακρὰ ποκ' ἀδών.

nam ἀδών est in eodem carmine etiam vv. 9 et 46.

Mosch. 5, 3.

οὐδ' ἔτι μοι γὰ

ἐντὶ φίλα, ποθέει δὲ ποτὶ πλόον ἃ με γελάνα.

Haec, quae legi commode et intelligi possunt, Hermannī maxime sagacitas invenit pro eis quae in codicibus leguntur corruptissima et sensu cassa. Verumtamen ποθέει vix arbitror recte positum, nec respondet satis codicum nonnullorum lectioni ποθείη vel ποθείη, in quo latere puto ποθεί i. e. προσίησιν.

Gothae.

Otto Schneider.

zu Plato.

Leg. V. p. 747. D. καὶ γάρ, ὦ Μέγилλέ τε καὶ Κλεινία, μηδὲ τοῦθ' ἡμᾶς λανθανέτω περὶ τόπων, ὡς οὐκ εἰσὶν ἄλλοι τινὲς διαφέροντες ἄλλων τόπων πρὸς τὸ γενναῖον ἀνθρώπων ἀμείνους καὶ χείρους, οἷς οὐκ ἐναντία νομοθετεῖτον. *En dem*